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Hope College

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# Spring Fine Arts Festival Reinstated

The decision to have the annual Fine Arts Festival next spring was made during a meeting of the Cultural Affairs Committee Wednesday afternoon. The committee, composed of representatives from the faculty and student body, set the dates for the Festival as March

20 - 21.

Several suggestions for the Festival included the regular spring Palette and Masque production, a special presentation by the music department involving faculty - student participation, an All-Stravinsky program and an exhibition

of student art and literary work.

There were a few objections raised to having the Festival. It was felt that many students would neglect their academic responsibilities to become involved in the Festival. Another objection was that sorority and fraternity rush

programs followed the festival too closely. Despite the objection, however, the committee felt that the Fine Arts Festival was a necessary part of campus life and that enough students were interested in it to make it a worthwhile project.

Under the chairmanship of Dr. Edward Savage of the English department, the Festival committee includes Mr. Robert Cecil of the Music department; Mr. David Karsten, Director of Theatre; Miss Marcia Wood of the Art department.



## HOPE COLLEGE anchor HOLLAND, MICHIGAN

76th Year—11

Hope College, Holland, Michigan

November 22, 1963

### Jellema Stresses Variety; Arkies, Dorians Honored

"Hope students have shown a significant demonstration of concern for scholarship which is evident by the presentation of a scholastic trophy among the fraternities and sororities," said Dr. William Jellema, Director of the Michigan Scholars and Teaching Projects, to the All-Greek literary meeting held in the chapel Wednesday night.

Jellema told the group that the need for well trained teachers on the college area was great. However, because of the great demand for teachers, the acceptance of new teachers who are less well trained has been a constant occurrence of which no college is immune. Church related colleges are more susceptible to this problem, emphasized Jellema, and therefore their future depends on high teaching qualifications.

Studies of college teachers, said Jellema, who is a 1950 Hope graduate, show how they have drifted into their position, usually after they have acquired their highest degree.

"Undergraduate schools which have been chosen to participate in the Michigan Scholars and Teaching Project, of which Hope is a member," said Jellema, "were chosen because of the number of people they have sent into college teaching. Other factors involved are their emphasis on a strong liberal arts program and the high level of academic life and achievement."

"Good teaching is highly praised everywhere but not highly rewarded," continued Mr. Jellema. The institutions which are relatively small have a better chance to promote intellectual contact between the professor and student. Students on a large campus do not share a common intellectual experience, said Jellema. Intellectualism on a small campus should be above this mass culture.

At the conclusion of the speech, the scholastic trophies for the past two semesters were presented to the sororities and fraternities by Linda Nott, President of Pan-Hellenic Board and Dick Emmert, President of Inter-Fraternity Council. Winning societies were: First place, Kappa Beta Phi with a grade point average of 3.014; Delta Phi, second place. Of the fraternities for first semester the winner was Phi Kappa Alpha with a grade point average of 2.615; Phi Tau Nu, second place. Second semester winners among the fraternities were first place, Chi Phi Sigma, with a grade point average of 2.79; Phi Kappa Alpha, second place.



**TROPHY**—Arkie president Bill Church accepts the Scholastic Trophy from IFC president Dick Emmert.



**INAUGURATION**—Dr. Calvin VanderWerf, president of the college, and the Rev. Herman Ridder, president of Western Theological Seminary, await the beginning of the inauguration ceremony.

### History Evolves American Negro as Man-Made Race

by Barbara Fraggens

"America has produced a new race of people — the American Negro who hatched a new race during slavery," Louis Lomax, Negro journalist, told members of the American History, Political Theory and Journalism classes on Monday.

Mr. Lomax told the students of the "historical inaccuracy" of the omission of the real facts concerning the Negro in American History in order to perpetuate a given concept of the idea of white Anglo-Saxon male supremacy.

"The Negro," said Mr. Lomax, "has had a total involvement in the American way of life, even though his role has not been recorded in history. The earliest new world patrons were the Africans; European land owners in America imported many to use as workers." A similar situation is still in existence today, according to Lomax, "to the extent that the Southern Negro is brought up to the northern states to work as a servant."

This Negro race is a "man made race, not a God made race," continued Mr. Lomax. In giving an example of the biological factors in the creation of the American Negro, he said that the name Lomax was Dutch, not African. In the area of civil rights today, Mr. Lomax felt that there was a communication problem. "The idea of equal rights for Negroes cannot be discussed," said Lomax, "without the intervention of the sex question. Someone always seems to interrupt and say, 'But would you want to marry one?'"

"In shaping their new race the Negroes formed a sub-culture which was to have tremendous impact on American History," said Mr. Lomax. The slaves brought over to America were Africans from what today is Nigeria, the Gold Coast, Liberia, and the Ivory Coast. These regions had no common language, religion or customs and the migrated Africans could not even communicate with each other. It was the job of the African to learn English, the language of their masters, in order to speak to

one another.

Thus the sub-culture involved a use of English, an imitation of the white majority. This idea was also carried over to their adopted religion, Christianity. Furthermore, just as the white people split into different churches, the Negro Christian has formed different churches. Having been forced to leave the white Methodist church, the Negro formed the African Methodist Episcopal Church. Later churches formed were the Colored Methodist Episcopal, the African Methodist Episcopal Zion Church and the African Baptist. Religion has been a deeply ingrained pattern in the Negro's heritage.

"There was a point in our history," stated Mr. Lomax, "when the Negro could have assumed a position of keeping to himself." This did not occur, however, because of an historical reality. "We cannot get moralistic about men in

history," he said. "It is survival which counts. The Negro has not been content to live in ghettos as did the Jews, but has taken democracy seriously."

Lomax stressed that the world is not divided just between capitalism and communism but between the white and colored races also. "The big thrust in Red China today," he said, "is its desire to be the leader of the non-white Communist world."

The future of the nation depends on resolving conflicts. In closing, Mr. Lomax pointed out that American had better keep her "eye on the American Negro, because he is up to something." "Something dramatically unorthodox must happen for mankind to survive," said Lomax. Then dynamically he concluded. "The Negro is going to do more than get inside a bathroom, he is going to save you!"

### Student Senate Reveals Poll Results; 42 Per Cent Accept New Calendar

Nearly half of the student body polled, 42 per cent, has accepted the calendar reform "in general," as proposed by a faculty committee. Student Senate, however, has deemed rejection of the present plan necessary.

Votes accumulated at Tuesday evening's Senate meeting showed the student body (642 students voted) was opposed to changes which the faculty feels necessary to formulate the calendar.

Bryce Butler presented the results of the poll taken in individual dorms and in Van Raalte lobby for off-campus students. Forty-one per cent of the students were against holding freshman orientation prior to or during Labor Day weekend. In response to the idea of having classes before Labor Day, 62 per cent of the campus screamed "No!"

Greater percentages opposed having classes during exam week (68 per cent) and having a one day Thanksgiving vacation (64 per cent).

A straw vote among the Senat-

ors, voting as they believed their constituency would want, showed 33 of 35 voting preferred to see examinations also held during a week put aside for that purpose rather than during a regular class week.

Thus, Senate did not recommend the calendar reform in its report to the faculty with the exception of Christmas vacation and intersession falling on the same dates.

In discussing chapel make-up periods, Sharon Burrill, chairman of the chapel make-up committee, stated that the present system would stand and that those persons missing an excess of three unexcused absences would be required to attend an extra day each week for the remainder of the semester.

Subsequent discussion revealed that chapel excuses are acceptable for valid reasons and when one such reason occurs, it should be submitted to the Chapel Board. However, the Senators desired a clarification from the board concerning excuses and penalties.



**MESSAGE FOR AMERICANS**—In a series of speeches and discussions on Monday and Tuesday Dr. Louis Lomax asked the students to make a personal commitment for equality and freedom.



## Dr. Buttrick Declares Response to Truth as Mandatory

by Kathleen Verduin

"Why ask to find 'Truth' unless you intend to respond to it?" This was the question of Dr. George A. Buttrick as he addressed a pre-inaugural convocation Friday evening in Dimnent Memorial Chapel.

Speaking on "The Nature of Truth," Dr. Buttrick, now on the faculty of Garrett Theological Seminary in Evanston, Ill., examined popular and traditional conceptions of 'Truth,' which, he said, is a "characteristic college word."

Buttrick stated that 'Truth' must be more than merely "telling the truth," that is "a strict accord of language with events," since this conception will vary with the point of view of persons involved. "How can you 'tell the truth' about a human being?" he asked. "You can try — you should try — but your conclusions must necessarily be insufficient."

"The statement 'We must get at the facts' implies that Truth is 'out there,' in a kind of static land. The human mind, however, is not static, but progressive."

"To conclude that Truth is a matter of accurate facts," said Buttrick, "leads to the sort of situation which is prevalent especially on the college and university campus today."

"We already have in college such a multitude of facts — a

plethora of information — that the college is split into disciplines and departments which can't even communicate with each other," Buttrick continued. "Do we approach the distant cultural land of 'Truth' by adding fact to facts? What if new facts invalidate former facts?"

"This problem is especially relevant in the field of science," commented Buttrick. "Science is cannibalistic; it lives by eating its parents."

Buttrick then inquired, "If we had all the facts, would we be a happy people, a blest people? There are still the problems of pain and death and blundering. . . . Truth should have something to say about these."

In the Bible, called by the former minister of the Madison Avenue Presbyterian church "a book of prodigious contours and immense penetrations," 'Truth' is seen as a larger thing: it is "the unveiling of the mystery in which our lives are held. . . . through what someone says or does; it comes as an unpredictable element of newness in every event."

Having never been hungry, Buttrick once suddenly saw a woman in New York City's Harlem ransacking a garbage can for blackened bananas, and immediately

felt an inkling of what poverty must be. This, he said was an "unveiling of the mystery" — a flash of Truth.

"Pilate asked, 'What is Truth?' and Christ answered, 'Everyone who hears my voice is of the truth' . . . 'You shall know the Truth' — and that doesn't mean a cafeteria of information; it couldn't possibly have that meaning. Christ said, 'I am the Truth,' I am the central unveiling, and a man living in my spirit can understand the unveiling."

"I don't ask you to agree," concluded Dr. Buttrick. "But isn't it a great business?"



DR. GEORGE A. BUTTRICK

## Chapel System Proves to be Fool-Proof

by John Mulder

How's chapel this year?

With the installation of a new chapel system, this perennial question is raised once again. The new system seems to have arisen from the failure of last year's system to produce "honorable men" or at least honorable attendance.

At least it is obvious that the new system is filling the chapel. To that end, it has succeeded. As one observed, "It's ridiculous to see the chapel so full!"

Dean of Students James Harvey,

in speaking for the administration, said that they are pleased so far. There were a few minor problems such as students coming in late, but the closing of the doors at 8:00 seems to have remedied that. However, students still wail, "What's a church service without people coming in late?"

Actual violations of the chapel regulations have been few. Only 180 warnings have been sent out. A warning is sent out when a student misses three chapels without excuse.

Perhaps the violations are fewer when money lies in the pocket book. "This week is Dollar Week! Fifty cents a day, a dollar for two!" But then another student, either more naive or less ingenious, states with a tinge of regret, "The new system's fool-proof; people can't cheat."

After a warning has been sent out, one more absence brings the student before the Chapel Review Board. According to Dr. John Hollenbach, there have only been 13 students before the board, and of these only eight have been punished. In most cases, the punishment has been the added requirement of one day extra per week.

Some serious criticism has been levied against the system for its failure to allow for a make-up day. The proposal of making Friday make-up day would solve this and probably increase the Friday turnout.

Others have complained that 40 percent attendance really is not the requirement. Instead it is 40 per cent on the day assigned. "I don't like all of it," one student said. "If I go Monday and Thursday and miss Wednesday, I don't get credit. But I still have fulfilled the 40 per cent requirement."

With every condition there is always the lighter side. In this case, the new system brought out the ingenuity of a few of the students with Maverick tendencies. The serial numbers on each chapel slip provides an opportunity for a numbers racket. "Hey, what do you have? I got a pair of sixes!"

The tired and bleary-eyed suffer greatly under the oppression of this new system. "Where's that guy with the slips? . . . Let's sit here . . . Do you have a pencil I can borrow? . . . Do you have a pencil I can borrow? Thanks . . . My I.D. card number . . . Where's my wallet? . . . Where's that I.D. card . . . Amen."

The new system? It is working pretty well. Since a chapel requirement must be filled, this system seems to be "sensible and reasonable." However, there is always the lonely, satiric cry of dissent heard, "I was glad when they said unto me, go to chapel."

## THE BELL TELEPHONE COMPANIES SALUTE: KEN HUCK

It's been a busy first year for Wisconsin Telephone's Ken Huck (B.A., 1962).

In less than a year's time, Ken has filled in as Business Office Supervisor in Janesville, and as Manager both there and in Watertown, Wisconsin. Besides managerial duties, he made studies on manager security checks and order-writing discrepancies, and compiled work volume forecasts for Janesville and Beloit.

Few men in any field of work begin their careers with as much responsibility as Ken Huck has found at Wisconsin Telephone. His company is well aware that managerial muscle, if it is to grow, needs exercise.

Ken Huck, like many young men, is impatient to make things happen for his company and himself. There are few places where such restlessness is more welcomed or rewarded than in the fast-growing telephone business.



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## The Outer World Rockefeller?

by Robert Donia



Nelson Rockefeller, serving his second term as Governor of New York, was the first of the major candidates to formally announce that he is seeking the Republican Presidential nomination. The announcement came as no surprise—Rockefeller has had his eyes on the Presidential prize ever since 1958 when he was first elected governor. Since that time he has spent a great deal of his time projecting himself into national prominence and meeting the voters.

Governor Rockefeller is a capable politician with an appealing personality. His friendly yet aggressive manner of campaigning has won him many friends and votes. In spite of his personal wealth, he is concerned with the average citizen. Rockefeller's financial status has not affected his down-to-earth manner.

Even before the 1960 Republican convention, it was conceded that Nixon had the nomination all wrapped up. Nevertheless, Rockefeller had some support from the party's liberal wing. He was prominently mentioned for the Vice-Presidential slot, but he stated emphatically many times that he would not accept second place on the ticket. Many Republicans felt that his refusal to run as Vice President cost them the election. Rockefeller, of course, was looking ahead to 1964 in hopes of capturing the nomination then.

Rocky's stock rose considerably after Nixon's defeat and continued rising when Nixon lost the California gubernatorial contest to Brown. Rockefeller began losing ground in early 1963 following his divorce and remarriage; his prestige has continued to suffer since then. At present, most public opinion polls put him far behind Goldwater, but ahead of Governors Romney, Scranton and former Vice President Nixon.

At this point, therefore, most observers would be very surprised if Rockefeller should capture the nomination. His divorce and remarriage have damaged his personal appeal; a great majority of convention delegates feel that the New York Governor is too liberal. His attacks on Goldwater have been as bitter and pronounced as

his criticism of the Kennedy administration; this fact has made some Republicans question his interest in party unity. He would have to win some important primaries to stage a come-back in popularity—something he is unlikely to do in view of voter sentiment in the states with Presidential primaries.

If he were to get the nod, how would Rockefeller fare against Kennedy? He would not offer voters a clear-cut alternative to JFK's policies. He agrees with the basic goals outlined by President Kennedy, and his only criticism of the President is that he doesn't enact his promises. Such an appeal is not likely to break the power of the Democratic machines in the big Northern cities—it has even been suggested that Rockefeller wouldn't even carry his own state against Kennedy.

Southern support is very doubtful, in spite of rising Republican forces in the south, because Rockefeller's views on Civil Rights are in some respects even stronger than Kennedy's. His strongest vote-getting point would be the appeal of his personality, but many doubt if this could overcome his political liabilities.

Until he overcomes these liabilities and can convince his party that he has done so, Rockefeller remains the underdog in his fight to capture the Presidential nomination of his party.

## Lomax Talks of White American Image

by Robert Werge

"I will tell you a tale of three cities." The "I" was Louis Lomax, Negro journalist and author, speaking to a crowded Dimnent Memorial Chapel Monday night. He talked softly. There was great force in his words.

He spoke to a citizen of Havana, the head of a collective-type farm. "We watched the Americans come here to gamble and spend their money and sin, but none of them ever wondered what I thought or felt. We don't love Communism; we don't even understand it. All we know is that we hate you Americans. One thing I do know is that under Batista I had nothing. It was all yours. Now I have something, and whatever gave it to me must be good. If your country ever tries again to come back, we will kill you."

He spoke to a citizen of West Berlin. Nobody seemed to know anything of the last war. Nobody had heard what happened to six million people. Nobody had seen anything. "It's not you black boys we hate. We like you. But, you see that house over there? They're in there. And around the corner they're in another building. It's the Jews... we've got to do something about them. They're coming back."

He was there at Birmingham. He seemed to say that in some way we were all citizens of Birmingham. "I was there with the dogs, with the policemen, with the firemen. I was there when they aimed their firehoses on an old colored woman who got in the way of their frustrated efforts to con-

trol the sit-ins. The stream of water knocked her down and rolled her for half a block. They called her an 'old nigger bitch'."

He was silent for a moment. "So we weave these three tales together. And we find that at the dead center of your so-called Christian civilization, you are in trouble. You're in trouble because the world is sick of the white man, sick of greed in the guise of 'capitalism', sick of a for-whites-only God, sick of a democracy which is mob-ruled. You've been sitting around debating the mysteries of the Christian religion while men have been hung in trees and their children have been killed in Sunday school. And you can't expect to get to your God till you deal with your brother."

Utter silence filled the chapel as if no one was there. No one moved. Everyone listened with an almost strained intensity.

"We're (the Negro and the white) inextricably bound together. I am

you and you are me. If you want to try and keep me in the gutter, you'll have to sit on me. And the only way I'll be able to get up is to pull you up with me. You need a slave so you made him. Then you had your God approve him, and your mind approve him, and your economy base itself upon him. Well, he's gone now. Your slave is gone... there's nobody left but us men."

He gave us a challenge. "It's up to you. We don't need a change in the system. We need a change in you. So you'd better go back and check with your God, and check with your intellect, and check your economy to find your self-deception. We need to commit ourselves to fair dealings the world over. And, at the same time, don't forget your black neighbor. Go back to your God and make your commitment."

He was finished. He received a standing ovation.

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#### From the Minister's Notebook:

"It is a good thing to be a Liberal because a Liberal is one who is not confined and bound within the limits of a pattern inherited from the past. Liberalism characteristically seeks to state the truths of religion in the terms of the thought-life of its time. It desires that faith shall be meaningful and effective in each new day. It is receptive to any new light that may come from any source. It is a bad thing to be a Liberal, however, when this means casting away all that has come from the past. The very attempt of Liberalism to be modern and up-to-date may mean it is guilty of excessive accommodation to the spirit of the age."

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## President Vander Werf's Inaugural Speech

Chairman Buys, Members of the Board of Trustees, Distinguished Guests, Fellow Faculty, and Students:

We are met here this afternoon at the heart of a great and noble college. Her life-beat has, in the past, transfused into thousands of young lives that profound sense of meaning and purpose which leads to the high road of self-fulfilling service. We pray that this may ever be her glorious destiny; it is to that purpose, Mr. Buys, that I dedicate myself in accepting the sacred charge which you have laid upon me.

This is a moving occasion, certain to arouse deep emotional responses in all but the most stoic and unfeeling of men. Being neither stoic nor unfeeling, I am deeply moved. I stand before you this afternoon in complete humility as I contemplate the awe-inspiring responsibilities of the chief executive of this college; responsibilities, indeed, that stagger the imagination.

My concern stems not from the warnings of my friends who have been quick to point out that "a college president is a person who attempts the impossible while he awaits the inevitable;" quick to observe that "an old college president never dies, he just gradually loses his faculties;" quick to philosophize that "the true feeling of insignificance—that which comes to a man when he makes a mistake and no one notices it—will never overcome a college president—;" and quick to declare that "a college president is paid to talk, a college faculty to think, and a dean is paid to keep the faculty from talking and the president from thinking."

No—my humility stems, rather, from the fact that society entrusts to our fellowship and tutelage its most precious and priceless possession, its youth, the stuff of which the future is fashioned.

And I look upon the faculty, the students, the Board of Trustees, the alumni, and the Reformed Church—not, as some would lead me to think of them—as five sets of bosses with demands as irrefragable as they are insistent—but as friends whose trust, confidence, and steady support makes these weighty responsibilities shared responsibilities, and therefore easy to bear.

Actually, a college president is, indeed, of all men most fortunate. He lives constantly in an electrifying atmosphere, charged with the creativity of an imaginative, intense and dedicated faculty, the sweep of whose concern covers the realm of human knowledge and culture. He senses the exuberance of an eager and intellectually restless, yet surprising mature and purposeful student body. And he is reminded over and over as he deals with precious lives that a teacher's influence never ceases, but lives to all eternity.

And so it is, in deep humility, to be sure, but also with a high sense of exhilaration, that I dedicate all the talents and energy I possess to the task of providing leadership in fostering the climate which will

encourage the faculty and students to grow together as a community of free and consecrated scholars, in the high tradition of Hope College.

That tiny but hardy and resolute band of pioneers who founded Hope College believed passionately in education. Striking out from the Netherlands to realize for themselves and their children freedom in Church and State, they arrived on this very spot in 1847. Even as they felled trees to build their homes and churches and coaxed a bare existence from an uncooperative soil, they found time in 1851 to establish an Academy. Twelve years later, in 1863, the first freshman college class became a reality—and on May 14, 1866, Hope College was incorporated and chartered by the State of Michigan.

Our forebears established Hope College to provide education of the mind and of the heart—a curriculum for intellect and competence, for character and reverence, that produced God-fearing citizens, diligent in the propagation of knowledge and of faith. In those pioneer days, any college education was an education of quality, and few, indeed, were the privileged who en-

thought and endeavor.

And survive the college did. Still a small college today, almost 100 years later, her accomplishments belie her size. For her graduates, all over the world, are making rich contributions in the arts, the professions, in business, and in religion, far out of proportion to their number.

It would be pleasant to dwell on the inspiring past, to review the College's glorious achievements, to pay tribute to those mighty leaders who with great distinction have brought Hope to her present position of eminence.

In the words of Sir Isaac Newton, "If we can see farther than other men, it is because we stand on the shoulders of giants," such giants in our days as:

Dr. Dimment, the profound scholar, who so ably kindled in faculty and students alike a renewed love of learning and in increased devotion to academic excellence;

Dr. Wichers, the noble statesman, who so masterfully guided Hope College to new heights through the most threatening period of her history;

Dr. Lubbers, the master architect, who so inspiringly charted her course of unprecedented

thought and endeavor.

From earliest ages, man has, of course, been engaged in mining new knowledge—though only in recent decades with any degree of success—and only in our latter years has he struck a lode of unprecedented length and depth.

The span of man's intellectual life has been unbelievably brief. Compared to the life of sun, moon, and stars, it is but a fleeting moment. The recorded history of man almost vanishes if we look back 100 life spans. As Dr. J.D. Williams has observed, "You could receive a message from Plato which need not have passed through the mouths of more than 33 men. For Jesus, 28 men would suffice. You could get word from Gutenberg through a chain of 7 men, and from Newton through 4. Two life-spans ago the steam engine and the lathe, keys to the industrial revolution, came into our hands, and the internal-combustion engine was developed only one life-span ago."

"The rate of development during our lives has become fantastic. It took us only a few months to become blasé about man-made satellites. Most of what man knows and has accomplished is incredibly recent."

As a chemist, I cannot help but observe that two hundred years ago all men believed in phlogiston; one hundred years ago we had no periodic table and knew nothing about the electron; today we are on the verge of sending an expedition to the moon.

Ladies and gentlemen, our knowledgeable freshmen in college today know more mathematics than Descartes, more physics than Newton, more chemistry than Madam Curie.

In fact, during the past 50 years, less than the lifetime of many in this room, there have been more and greater scientific advances, both pure and applied, than in all the previous ages of man's existence.

But all this is just a fumbling beginning. The real significance of these facts lies in the future which they portend.

Knowledge in many fields is doubling every decade. Ninety percent—9 out of 10—of all scientists who ever lived are alive today.

Man is just beginning to learn how to learn. Mankind has just begun to sense that knowledge is power. We are all children of the great scientific revolution, which, for better or for worse, has thrust us all into the maelstrom of history.

And as a result, never before in the recorded annals of mankind has such a premium been placed upon the trained and educated mind. At long last, man has come to know that this—the trained and educated mind—is his most priceless, his most significant, his one indispensable commodity. As John Gardner, president of the Carnegie Corporation has observed, "In all the changes that characterize our revolutionary era, this, society's new attitude toward educated talent, may in the long run prove to be the most significant."

Everywhere the search is for the uncommon man and woman—for intelligence developed to its highest potential.

And along with knowledge explosion, the first tide of the population explosion is also just emerging. If we could muster accurate figures we would, I am sure, find that the adults now living constitute a very sizeable fraction of all those who have ever lived. The great mass of humanity is just now beginning to arrive on our planet. By 1970, there will be 10,000,000 students in our institutions of higher learning; by the year 2000 that number will reach 25,000,000—and we can be sure that by far the great bulk of this increase will be found in our tax-supported institutions.

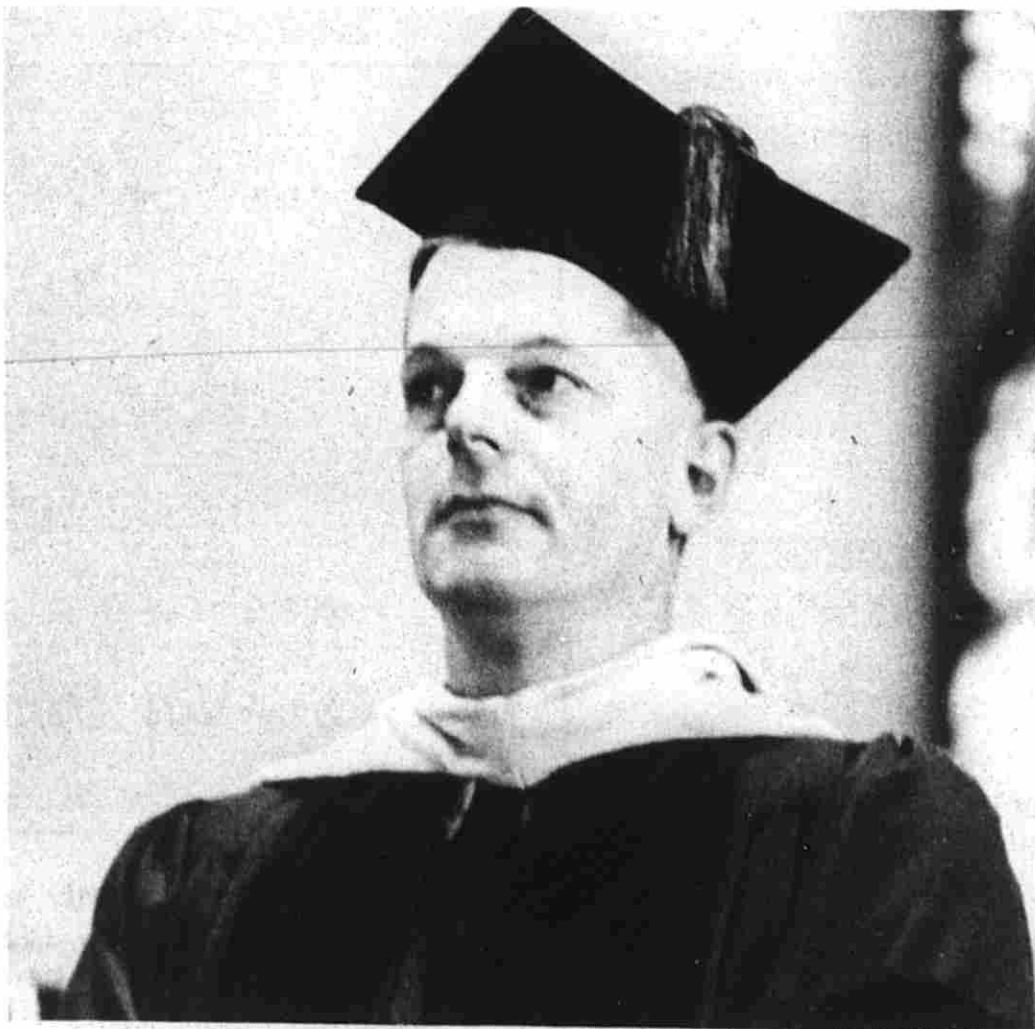
Now, once again, we as, pioneers on the frontiers of this new Age of the Intellect, are faced with the question of the Christian liberal arts college—to be specific, of Hope College. Many critical, honest, and competent observers of the American scene believe that this combination of circumstances I have described spells the demise of the Christian liberal arts college. They are convinced that by the year 2000 it can be written off completely. With the rapid decline in the percentage of the total student population at non-tax-supported colleges, with mounting competition for superior students, with the dollar struggle for competent teachers, with sky-rocketing costs for teaching equipment and apparatus, and with the rising minimum critical staff size required to cover adequately the subject matter in certain fields, the small denominational college, it is said, will no longer be able to offer quality education.

Many there are who declare that the great challenge to the Christian liberal arts college in the next few years is to keep from passing into oblivion, slowly mirrored in a morass of mediocrity.

On behalf of Hope College, I accept that challenge—without for a moment minimizing the magnitude of the problems or the severity of the threats that face us. I emphasize them, in fact, because I fear that the hour is already late for us to cast aside self-satisfied smugness.

There is only one answer, of course. We must continue to offer, under terms which students can afford, a liberal arts education of distinction and excellence, to the able, and the ordinary, who come to us from this community, from this state, from this country, and from the far reaches of the world. We must promise that any student, a combination of whose ability, burning desire to learn, and willingness to work, indicates that he can succeed in college, will always find the door at Hope College open to him. And to keep faith with these students and with their parents we must continue to provide truly quality education.

Surely smallness, in itself, is by no means a guarantee of excellence. Nor can any amount of piet-



DR. CALVIN VANDERWERF

tered college.

For Hope College, in those days, it was a question of survival. As the immigrants eked out a bare existence, a few of the less visionary questioned the luxury of diverting manpower, energy and means for something as impractical as a college. It was then that their undaunted leader, Reverend Albertus Van Raalte, uttered his prophetic words about this endeavor of faith: "This is my anchor of Hope for this people."

He realized that education was the potent lever by which his group, representing a small minority nationality and denomination, could magnify mightily the force of its influence upon the new nation in which they found for themselves.

"I am determined," he said, "that my people will not become

growth and development.

But I will resist the temptation to look back, for as Lloyd George remarked, "No army can march on a retreating mind."

And so today, at this moment, we look to the future. Once again we stand as pioneers. Once again, the question of the survival of Hope College—indeed of all Christian liberal arts colleges—is heard in the land.

And why is this so?

The central fact of our age is the explosion of knowledge. We all stand at the frontier of the age of the intellect; we are all immigrants in a new life. Although scientific in its origin, this explosion of knowledge carries economic, political, and cultural byproducts which are creating new and uncharted dimensions of human



ism gloss over an academic wasteland. In our age of the intellect, piety will constitute a miserable crutch for the academic cripple. Today society reveres and demands excellence and competence. For these there can be no substitutes.

How can we at Hope College meet the challenge of a revolutionary future? How can we fit our academic chain to the sprocket of opportunity?

First of all, by maintaining a competent, creative, professionally alive, and dedicated faculty such as we now possess, largely through Dr. Lubbers' genius for recognizing and attracting teachers and scholars of great promise. Without inspiring teachers, quality education is, we know impossible.

Secondly, we at the small colleges must exploit to the full our unique advantages. Two obvious features of a small undergraduate liberal arts college such as ours are, first, that it is small, and second, that it is strictly undergraduate. This means that our primary and sole concern, in a very personal way, is for the total development of the individual undergraduate student. We can and must shape an understanding of liberal education that leads to the growth and maturity of each student as a real person, that directs and inspires him to initiate a lifelong quest toward self-fulfillment through service.

Our size permits, also, a coveted degree of flexibility, of maneuverability, of adaptability. The college which would remain vital must be constantly open to critical self-examination, to experiment, to trial, and to innovation.

Only the foolhardy would venture to predict all the startling changes that lie ahead in higher education in this era of revolution, of orbiting satellites, of gyrating stock markets, of crumbling empires and emerging nations, with men all over the globe crying out for freedom and justice in our day. Eternal vigilance will be the price that every college must pay for survival. I hope shortly to see a joint committee composed of representatives of the Board of Trustees, of the faculty, of the alumni, of the student body, of the administration engaged in an all-out effort at long-range, statesmanlike planning for Hope College. But already we can discern at least the outline and shape of major developments that warrant constant and careful scrutiny.

Certainly all the tools of modern technology will be brought to bear on the problem of increasing the efficiency of the learning process. With television as the major medium for mass instruction and with programmed machines, taped lectures, language audio-tape, and microfilm of all types available for individual study, the complete mastery of the basic substance of any field may, in years to come, be left to the individual student to proceed as his own pace. Master teacher and student, then, would come together individually, or in small seminars, for probing in depth, for critical inquiry and analysis, and for creative scholarship. This implies, of course, a considerable degree of independent study for the student and at least a modest program of significant and stimulating original investigation for every member of the faculty, with honors courses for students at every level. More and more, student and teacher will become in-

quisitive partners in the eternal quest for truth and wisdom.

Certainly, our liberal arts colleges must, in the future, acquire increasingly an international, indeed a global orientation. As we enter the era of the shrunken and shrivelled Universe, with no part of our globe as far from us in actual time as was Grand Rapids from Holland when this college was founded, we can no longer afford to remain in appalling and abysmal ignorance of the history, the culture, the language, and the religion of nine-tenths of the world's population. We must be able to say with Socrates, as did one of our astronauts upon re-entry, "My country is the World. My countrymen are all mankind."

Study abroad may soon be considered an essential component of a truly liberal education. Many of these objectives will be best achieved only through organized groups of colleges, such as the Great Lakes Colleges Association, of which we are proud members.

Although this is an age of specialization (as Mrs. Vander Werf observed when our fifth daughter was born), we must, increasingly, I believe, devise courses and majors that obliterate departmental lines—as our new and recently approved curriculum is designed to do. We must strive constantly to close the cultural gap between the natural sciences and the humanities and social sciences. Certainly the liberal arts colleges, particularly, must stand as the great protective bulwark, to keep the arts, the humanities, and the social sciences from being engulfed by the tidal wave of national support for scientific research and development.

Hope College is situated in the heart of a friendly, gracious, and vital community. She will, I hope, accept wholeheartedly the continuous challenge of becoming a more integral part of that community and sharing with it her rich academic and cultural life. We are eager to cooperate with its citizens in making available to the youth of Holland an educational experience from kindergarten through college, that is second to none in the nation.

There is no doubt that the challenges of tomorrow—many of them unforeseen and indeed unforeseeable—are greatly different (though just as stern and demanding) as the challenges which faced our pioneer forebears of a hundred years ago. We are pioneers in an era of breathless change, when revolutionary upheaval is the order of the day, and we must learn to live in a state of perpetual surprise. But with the change that is the center of the mystery, the drama and tragedy of the world in which we live, we at Hope College hold fast to the changeless—the abiding faith of our fathers which is as real and relevant today as ever. Never before in the life of man have we needed so desperately educated men and women of faith—who have recourse to the dimension of the changeless in guiding the direction and course of change.

**For change in itself is not progress—and knowledge in itself is not goodness.**

As man harnesses the vast energy of the sun and unleashes the almost limitless power of the atom for peacetime uses, he can make possible for all mankind an almost unbelievably high standard of living:

Or, with the same supply of en-

ergy he can in the twinkling of an eye reduce vast portions of the earth to smoldering stacks of radioactive rubbish—fairly well annihilating civilization in the process;

With his increasing fundamental knowledge of the causes of disease and his expanding tools and skills for the cure of degenerative diseases, man may soon bring to each of us an average life span of 150 years—disease free;

Or, with the same knowledge and skills he may set in motion a sweeping biological warfare more devastating and hideous than any nuclear war;

With his startling breakthroughs in the understanding of the chemistry of intelligence—of the operation of the human brain—man may soon be able to eliminate most mental illnesses and elevate average human intelligence significantly.

Or, with his paralyzing nerve gases he may reduce vast segments of the earth's population to a pitiful pulp, to helpless blobs of

the changeless so important as when change is engulfing us. Our dedication or lack of dedication to values that are changeless will decide the splendor or tragedy of our individual lives, the glory or degradation of our times, the promise or betrayal of our national destiny."

As a college of the Reformed Church, Hope College today, as always, sets at the center of its life the changeless—the eternal verities of the Fatherhood of God and the Brotherhood of man.

These are the central truths which serve to relate one field to another, and to relate all fields to an ultimate sense of values and purpose—that makes a vocation a holy calling. Each of us has a place in God's world, a role in His scheme.

Knowledge, then, is not an end in itself, nor do we worship intellectualism for its own sake. As Dr. Buttrick asked in his address



**PRESIDENT CALVIN VANDERWERF** addresses the audience in his inaugural speech Saturday.

dehumanized protoplasm.

We live today with the unhappy paradox that civilization needs educated people as never before—yet modern society has only the educated man to fear because only the educated—or perhaps I should say the technically trained—can wreak total global disaster.

What I am saying is that these are fateful days in which we are living. If our world survives, our children or grandchildren may well look upon them and say that they were the turning point in the history of the world. For what we do now may decide the future of the human race.

And the Christian liberal arts college, by its very existence, asserts for all times, and we believe particularly for these times, that education which addresses itself simply to the intellect is not enough—that we as teachers must be concerned "not only with where our students' heads are, but also where their hearts are."

In both our individual lives, and as a civilization, we seem to be tyrannized by change, not directed by the changeless. "Never," as Father Hesburgh, President of Notre Dame, has declared, "is

last evening, unless we propose to respond why do we ask to know the truth?

Just to know is not enough. Woodrow Wilson said, "We are not placed on earth to sit still and know, we are placed here to act."

This view of life eliminates cynicism and despair and gives value, aim, meaning, ambition, purpose, end integration. It casts us in the role of committed service; we are co-workers with men everywhere in God's plan.

And the search for knowledge and truth takes on new meaning. We would know more, so that we can better serve.

With our forefathers we hold that it is God who is the ultimate source of all goodness, all beauty, all justice, all order, all truth. And in this faith our Christian college becomes a free community of scholars, who know the "joy of uncovering truth, the peace of finding truth, and the courage of living truth always." For God is Truth, and therefore the man who faithfully uncovers truth will never find himself alienated from God.

As we hold to the changeless, we view man in all his inner dignity as a sacred person. We sense

his innate worth in time and his inalienable destiny in eternity.

This is the conviction which constitutes a great fortress and bulwark against all the forces of evil everywhere which would enslave the body or the mind of man, which would rob him of his dignity or freedom.

This is the faith, too, which underscores the divine potential of every individual. It holds the answer to the plaintive and oft-repeated query "What can I do; I am only one."

Moses was only one, Lincoln, Gandhi, Albert Schweitzer, Martin Luther King — and Christ.

It charges each of God's children with the direct and personal responsibility to be good and to be great — and is not the development of great individuals the task and calling of education?

And finally, must we not look to the changeless — the eternal verities — to see the ultimate answers to the crucial problems of our civilization? Let us consider just one such problem.

Experts predict that within five years a dozen nations will be able to equip themselves with enough fission and fusion bombs to blow most of mankind to bits. Which of these nations, then, are the uncommitted peoples of the world to choose? The one which can blow them into the tiniest bits?

Or with the battle of force stalemated, will the focus perhaps shift to the battle field of men's minds and spirits?

Was Pasteur right when he said, "I hold the unconquerable belief that science and peace will ultimately triumph over ignorance and war — that nations will come together not to destroy but to construct — that the future indeed belongs to those who accomplish most for humanity."

Is it possible that mankind everywhere may cling to the banner of that nation which truly recognizes and gives support to the aspirations of men everywhere to be men, to walk free and untrammelled on God's green earth, to feel the wind, and the rain, and the sun on their faces, with shoulders squared and heads held high, in the dignity of true liberty?

Can it be that the ultimate victory will be not to the strong but to the good, not to the mighty, but to the just?

The Christian college dares to ask the truly significant questions, to grapple with the truly crucial problems. As never before it must become the leavening influence in higher education — the redemptive force in the academic milieu. The mission of Hope College is sacred. For our community, our Church, our nation, indeed for our civilization, we cannot fail. We must — we will — succeed.

When Rev. Philip Phelps, the first president of Hope College, delivered his inaugural address he read from the book of Job:

"And unto man he said, Behold, the fear of the Lord, that is wisdom, and to depart from evil, that is understanding."

In this spirit, with the guidance of the sustaining Infinite, and with the reassuring faith and help of all who love Hope College, I humbly dedicate myself, knowing that together we shall strive on to fulfill her destiny, fearing God, and nothing else.





## Pinkham's Compositions To Be Performed Monday

Composer Daniel Pinkham will give a lecture Monday at 4 p.m. in Snow Music Auditorium entitled "The American Composer and Commissions." At 8:15 p.m. that evening, a program will be presented by music students and members of the faculty in Snow Auditorium, featuring works both written and arranged by composer Pinkham.

Pinkham, master of the harpsichord and organ, as well as a conductor and composer of achievement, received his AB and MA degrees in music from Harvard University.

He has studied harpsichord with Wanda Landowska and Putnam Aldrich; the organ with E. Power Biggs; theory and composition with Nadia Boulanger, Aaron Copland, Arthur Honegger and primarily Walter Piston.

He has appeared as harpsichordist with the Boston Symphony Orchestra and as organist, harpsichordist and composer on the Columbia Broadcasting System.

Pinkham has recorded extensively for several companies, both as conductor and as harpsichordist, in the United States and in Europe with the Vienna Symphony Orchestra. He was granted a Fulbright Award for research and study in Europe in the field of early music and composition.

The ever-growing catalogue of his compositions includes a ballet, a piano concertino, an organ concertino, a chamber opera and many chamber works and songs.

The program at 8:15 Monday will consist of a piece for two horns and timpani, played by Mr. Robert Cecil and Gerald Waanders, hornists, and Floyd Farmer, timpanist; four solos sung by Ellis Julien, Daniel Ogden, and James Lucas; a piano solo performed by Dr. Anthony Kooiker; five short pieces played by the strings of the Hope College Symphonette with Dr. Morrette Rider as conductor and two choral compositions sung by the Sinfonia Chorus and selected members of the Women's Choir with James Lucas, director. During an intermission, Composer Daniel Pinkham will make remarks.



DANIEL PINKHAM

## 'Rabbit, Run' Shows Frantic Search

by Rev. David L. Clark

"Rabbit, Run" a novel by John Updike, is published by Crest Books and is available in paperback. Updike's novel is about a man who runs and about the question of why he runs.

Dr. Clark joined the Hope College faculty as professor of history in September, having taught church history at the Harvard Divinity School last year.)

There is nothing appealing or heroic about a young husband and father-to-be who impulsively "goes for a drive" through a few states after work one night, but who doesn't even have the guts to carry through with his impulse to desert his slovenly wife. John Updike is such a brilliant writer, however, that Rabbit Angstrom's pathetic flubbing of a belated identity crisis becomes deeply engrossing.

Returning from his drive, Rabbit goes to his ex-basketball coach possible hoping that this "father-figure" of his adolescence would be a pole-star in his journey. If Rabbit was half expecting that the coach would direct him to the route home, he has read the signals wrong. Instead, the coach takes Rabbit on a double-date.

While the coach is telling the girls how Rabbit got his nickname for being such a great jumper in basketball, Rabbit is thinking about his prowess in something else for which rabbits are noted. In order to prove this in ways not

possible with his "little-girl" wife, he moves in with his blind date.

Deserted, Rabbit's wife is incapable of doing anything more than helpless pouting. Her parents take over and send their minister on Rabbit's trail. Eccles, the ecclesiast, does not have difficulty getting Rabbit to depend on him for help.

Rabbit is thrown off guard by Eccles' disarming candor, boyish mannerisms and lack of ministerial pompousness. The discerning reader becomes aware that the very characteristics that make Eccles an understanding and non-judgemental counselor are parallel to the characteristics that make Rabbit seem irresponsible, shallow and anti-social. Both men have an appealing charm. Both men act out stubborn resistance to the bondage of family responsibilities. Eccles' habit of coming home late seems excusable because he is doing something useful, i.e., counseling people like Rabbit. Rabbit's independent habits seem obviously and willfully irresponsible and destructive.

Without any abstract philosophizing, Updike leads the reader beyond these external circumstances of Eccles' social usefulness and Rabbit's antisocial destructiveness. With brilliant technique, Updike leads the reader down and into deeper levels of Rabbit's consciousness. This is always down in terms of narrative, never through any psychological lingo or analysis.

Updike entices the reader into involvement with Rabbit's subconscious, first by describing Rabbit's sleazy environment with such artistic realism that the reader unconsciously begins to cheer Rabbit on to rebellion. Somewhere around the middle of the novel the reader is bound to have a double-take and ask: "Do I want Rabbit to be a good boy and go back home?"

At that point this punk of a wife-deserter has become a "hero" for the reader. One is involved in his search whether one likes him or not and wants to be lead further into his consciousness. Once Updike has led the reader into this trap, he takes him down fast; further and further down into Rabbit's sub-conscious. What may seem to be inexcusable realism to some serves a most necessary

purpose in this journey into Rabbit's sub-conscious. Updike wants his readers to be shocked with Rabbit's libidinous abandon, so that they may really face up to the question: "Is Rabbit worth saving?" Eccles tells people that Rabbit is worth saving and is really on a religious search. On the other hand, Rabbit's "girl-friend" says to Rabbit: "You're not just nothing, you're less than nothing. You're not a rat, you don't stink, you're not enough to stink."

Is Evil the absence of Good, as Augustine has tried to convince Christianity? Is Rabbit just "nothing," not even a rat with a stink? This, to the reviewer seems to be the basic question Updike confronts one with in "Rabbit, Run." He suggests this by prefacing the book with a quotation from Pascal: "The motions of Grace, the Hardness of the heart; external circumstances." Other writings by Updike are prefaced with statements by Kierkegaard and Barth. As a person and as an artist Updike is absorbed in the question of grace and free will. He is too absorbed in the question to give any simple or dogmatic answers. Certainly "Rabbit, Run" does not give any. It is far from being a conversion story.

First temptation was to conclude that Rabbit was as untouched by reality at the end of the book as he was at the beginning. Just another character disorder, just a blank, no smell. But I recalled that there had been a moment when Rabbit "felt." It is during the burial of his baby, when the Biblical words about Resurrection "walk in his head like clumsy blackbirds; he feels their possibility." But Rabbit's attempt to blurt out something in response to what he "sees" in his mind, is as banal as his usual actions. His wife snatches back her hand, "as if from a trap" from his attempt to reach out. Forgiveness turns to hate within Rabbit. He runs.

Argument about the ending of "Rabbit, Run" should turn on the question: "Was Rabbit deliberately choosing to run, or was he just following the impulses determined by his feelings and external circumstances?" Any two people who have read it won't agree on the answer. I don't have the answer. But I am sure it is a question worth discussing. The reason may be that Rabbit does stink after all.

## Ensemble Presents Varied Program

by Thomas Wombwell

An engaging and different musical program was the ensemble recital presented last Sunday in Snow Auditorium. The music was performed by a wind octet conducted by Robert Cecil and by members of the Hope College Symphonette conducted by Morrette Rider. Both conductors are of the music department faculty.

The first half of the program was Mozart's "Serenade No. 11," a technically demanding piece that to these ears came off in generally good fashion. The balanced in-

terweaving of the clarinet and bassoon lines in the first and fifth "allegro" movements and the superb flute solo passages throughout the piece outweighed the often weak horn work and sometimes ragged transitions within the movements. The overall effect of wholeness was achieved by the consistent mood and quality playing maintained by the group.

The student wind ensemble's performance was the first on campus of its kind that this listener can recall, and further performances are expectantly awaited.

The second half of the recital's program began with the "Psalm and Fugue for Stings," by Hovhanness, which was the best performed of the three works done by the violin, viola, and cello ensemble. The character of the piece was similar to Hovhanness' earlier "Talin Concerto for Viola and String Orchestra" which was performed by the Hope College orchestra with

Francis Tursi as viola soloist on Nov. 5. Both pieces have a flavor much like that of near-eastern or early Christian and Medieval music. The "Psalm and Fugue" work was tastefully and movingly rendered, especially through the sensitively well-played viola and cello lines.

Cowell's "Ballad" was a curious kind of orchestral folk song and was warmly played. Pinkham's little orchestral exercises called "Five Short Pieces for String Orchestra" lacked the depth that an even better performance would have failed to give them.

Being performed in the size hall that it was and to the sympathetic audience attending, the recital happened in a relaxed and cordial manner which was nevertheless professional. When explanation of the works was appropriate, it was supplied contributing to the pleasantness of the Sunday afternoon program.

## Food Committee Cites Progress

The Student Senate's newly formed Food Committee has been taking active steps towards the general improvement of Hope's cafeteria service. The committee of 13 is headed by chairman Norma French and meets monthly.

Progress already includes making fourth and fifth hour meal tickets available and posting the menu. At the last meeting, Friday, Nov. 15, an International Day Brunch was planned for March 7 with Joan Esther of the AWS Activities Board as chairman. Also, the committee arranged for the serving of peanut butter and jelly sandwiches at every lunch and Sunday dinner.

Under consideration now is the possibility of providing new semester lunch tickets for the commuting students eating on campus. A lobster dinner is also being considered for sometime following the Christmas holidays.

The main objective of this committee is to present the suggestions and constructive criticisms of the students and take measures toward improvement. The group is concerned with the contribution of all good suggestions and ideas given to its representatives: Norma French, chairman; Ruth Sytsma and Joe Solomon, Student Senate representatives; Norma La Fleur and Bill Brauer, Durfee; Joyce Flipse and Barry Werkman, Voorhees; and Janise Smoll and Bill Church, Phelps.

## Psychologists Apply Principles Of Christianity to Science of Mind

"There has, up to this point, not been a Christian psychology. Most Christian psychologists act primarily as secular psychologists, including pastoral counselors," said Dr. Robert De Haan of Hope's Psychology Department. De Haan and Dr. Douglas Blocksma, a practicing psychologist from Grand Rapids, spoke together to the Student Christian Association Tuesday evening on the subject of the Christian psychologist.

Blocksma stressed that fact that the psychologist deals with normal people and their problems and stated that while radical change is something "which, by itself, psychology cannot do, with God there are significant changes."

When asked what the extent of Christian witness is in private practice, Blocksma said he feels he must "fit it in the right place," whenever he can. He also added that it is often harder to work with Christians. "A Christian with

symptoms of disturbances usually has difficulty in prayer life."

De Haan agreed that this was particularly true of college students who "see Christianity as an authoritarian religion." In growing away from authority, they reject God as one of the figures of authority. He named the commonest disturbances of college people "the ill-defined anxieties and depression" so common in this age group.

Blocksma said that college is an unnatural situation for the college age person who is anxious for independence and the realities of the outside world instead of the sheltered world of books.

De Haan concluded with the idea that for Christian students the answer to the meaning of life which Christianity offers probably serves to lessen some of the unnamed anxieties which this age group experiences.

## Bach Chorale Prelude Dedicated To VanderWerf by Orchestra

by Darlene Bentz

A rapt, enthralled audience heard an exciting performance by the Indianapolis Symphony Orchestra under the direction of Izler Solomon last Saturday evening. With unusual yet effective conducting, Solomon at times seemed to be drawing out the notes one by one.

Each selection appeared to fit perfectly into the overall program, capturing the listener's attention and then preparing him for the next piece. Climaxing the program was the moving and poetical performance of Brahms' Symphony No. 4. Premonitions of the other side of life — vistas of beauty linked with the eternal — greeted the listener. Opening with a lovely theme in the strings and followed by weaving arabesques, the Allegro non troppo was murmurous of some legendary land. As exquisitely conveyed by the solo horn, the second movement was hauntingly poetical and suggestive of distance. Tingling with force, laughter and joy, the Allegro giocoso was earthy and real. In the passacaglia the moving flute solo, so beautifully performed, overshadowed the soft chords of the violins and horns. A feeling of awe and wonder permeated the entire piece.

Bubbling with vivacity and energy, the orchestra began its program with the Overture to the Barber of Seville. Nuances of light and shade ended dramatically on a long drawn out swell that became almost electrifying, and the audience's attention and enthusiasm was won.

Sonorous clarinets provided an unusual lovely bass for Haydn's Symphony No. 99. The Adagio was light and soft, the theme, stirring, the minuet graceful, and coda breathed of enchanting, uncontrollable gaiety in distant keys and tonal vistas.

France's provinces came to life with delicacy of expression and conveyance of moods. Now raucous, now sentimental, Milhaud's themes were illuminated. There was light and festive Normandie, soft and somber Bretagne, tumultuous and Parisian Ile de France, graceful and tender Alsace-Lorraine, and throbbing and carefree Provence.

To newly inaugurated President Vander Werf, the orchestra dedicated a Bach Chorale Prelude — a sacred, ponderous composition. Robert Sanders' "Saturday Night" subtitled "Barn Dance" ended the enjoyable performance on a light and humorous note.



## Feiffer

AS PART OF A FACT FINDING, TROUBLE SHOOTING PRESIDENTIAL TEAM SENT OUT TO SEEK WAYS OF RESTORING BI-RACIAL COMMUNICATIONS IN SOUTHERN CITIES, I WOULD LIKE TO REPORT OUR FINDINGS.



NO. 1- IT IS OUR CONCLUSION THAT SOME OF THE DIFFICULTIES ARE SEMANTIC. THE NEGRO COMMUNITY HAS DROPPED THE USE OF THE COURTESY WORD "SIR," REPLACING IT WITH A WORD FOUND TO BE FAR LESS APPEALING. IMMEDIATE REINSTATEMENT OF THE WORD "SIR" MIGHT WELL OPEN OTHER AREAS FOR DISCUSSION.



NO. 2- IN TALKS WITH WHITE CIVIC LEADERS IT BECAME CLEAR THAT INCREASED TENSION WAS DUE TO NEGRO LAPSSES IN THE TECHNIQUE OF NON-VIOLENCE. SOUTHERN MODERATES FEEL THIS TO BE A BETRAYAL OF THE NEGRO REVOLUTION AND INSIST THAT ONCE THE NEGRO COMMUNITY SURRENDERS ITS ARMS, OTHER AREAS FOR DISCUSSION MIGHT WELL BE OPENED.



NO. 3- SOUTHERN MODERATES DEEM THE CONTINUED INVOLVEMENT OF NEGRO CHILDREN IN SUNDAY SCHOOLS TO BE A DELIBERATE PROVOCATION. RETURN NEGRO RELIGION TO THE HARMLESS PURPOSES IT WAS DESIGNED FOR AND OTHER AREAS FOR DISCUSSION MIGHT WELL BE OPENED.



FINALLY WE FIND THAT WHITE CIVIC LEADERS REMAIN PERTURBED AT OUTSIDE AGITATORS- A PRIME EXAMPLE BEING THEIR ANGER AT OUR FACT FINDING, TROUBLE SHOOTING PRESIDENTIAL TEAM WHEN IT TRIED TO GET IN TOUCH WITH THE NEGRO COMMUNITY. THE DISSOLUTION OF OUR TEAM MIGHT WELL SERVE TO OPEN OTHER AREAS FOR DISCUSSION.



OUR PRESENT ATTITUDE IS THAT THIS MEANINGFUL DIALOGUE SHOULD BE CONTINUED.

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## ANCHOR MAIL

Responsible letters, regardless of opinion, are welcomed and will be published. They should be no longer than 200 words, submitted by noon Wednesday, and signed. To conserve space, editors have right to edit.



In his article entitled, "Romney for President?" (appearing in the Nov. 15, anchor) Mr. Robert Donia states, "Romney, a Mormon, is a deeply dedicated Christian who is not afraid to take his Christianity into politics." I feel that in this article the terms Christian and Christianity have been used far too loosely. I ask you to read the following quotes from a commentary on Mormonism by William W. Orr, D.D., as it appears in his booklet, "What These Religions Teach," and then to draw your own conclusions.

Dr. Orr says "If there ever was a monstrous religious hoax, all garbed in stolen Biblical terminology, Mormonism is it. . . . The Book of Mormon is said to have been discovered by Joseph Smith in upstate New York about 1823. There, written on plates of gold, was the unique divine revelation for all time. The language of the plates was that of two-thousand years ago — reformed Egyptian (no scholar today had heard of it). The ability to translate was made possible by a pair of magic spectacles loaned by an angel. (Later both plates and spectacles disappeared.) God to them is Adam, and Adam God. Eve is one of the wives of Adam and therefore the wife of God. . . . Much more blasphemous are the Mormon teachings about Christ. His pre-existence is denied, His virgin birth repudiated. Mary is said to be the lawful wife for a time of God, the Father. Christ, Himself, was married to plural wives, Mary and Martha. Christ is just another prophet alongside

## Lasting Commitment

During the last week the members of the campus community have had the opportunity to hear several thought-provoking speeches by President Calvin VanderWerf, Dr. George Buttrick and Dr. Louis Lomax.

All who heard the speeches have been inspired in many ways: inspired to make the best use of college opportunities, inspired to search out truth, inspired to commit themselves to the implications of their faith in relation to the problems of inequality and oppression.

However, as the weeks pass there is all too much danger that the dedication to these important and necessary aspects of college car-

ers and entire lives can wear off as the immediate emotional involvements of the past week dissolve in everyday routine. Therefore, the lasting strength of our commitments is about to be tested.

Our deep sincerity can only be of lasting value and meaning if it results in change and action. This is especially true in the areas of segregation and inequality related by Lomax. But as Lomax stated, the immediate task is internal; as individuals we must re-evaluate our convictions and personally dedicate ourselves to their implications. Then when opportunities arise, we must act.

## Folly

We are having a Fine Arts Festival.

The decision was made on Wednesday despite criticism that Hope students are allotted (or, take . . . ) too little time for studies in contrast to the amount spent for extra-curricular activities.

Silly faculty. Silly serious students.

How could anyone presume that we, as a campus striving to (here we go again . . . ) "develop a sense of values," would need to do more than redistribute our social schedule as accomplished by hardworking Senate president Mouw and his men.

Why re-evaluate traditions that we've swathed ourselves in for years? They make Hope what it is.

Do they ever. . . .

What other chance do Hopeites have to see red blood and black mud coagulate than at the Pull? In addition to the necessity of seeing flesh torn and of having something to act strained and worried about for the entire college, frosh and sophs need the chance for physical build-up and evening activity.

Only our "Ugly Man" contest competes with the Pull in real Seneca grotesqueness.

Nyker! That evening of collegiate challenge of the Arts. How really swell to sit back and have 500 sweetly beribboned women drive

us to inspiration for our country, our God, our Romantic Interests. Who would ever urge them to take less mediocre paths to Truth?

We may swell with pride during Homecoming time at campus leaders who, in joshing about recently failed exams, estimate their share in float and dorm decoration building time at 40 . . . 50 . . . 60 hours.

And then, even above all-important dance committees, (but must they meet incessantly?), and cliques of "Life Is Boring" complainers, we have Rush.

Frenetic squads of fraternity and sorority members cut the campus up in their Social Evaluations. Good old Hell Week, when instead of spending nights in foolish extensive clanning, the vengeful and extensive imagination of collegiates is turned against new-found "Brothers" and "Sisters."

Ah, how constructive and consistent.

Admittedly, seriously, these activities could be functional in building mature graduates. But when a situation arises as did with the Fine Arts conflict, when such folly as composes the majority of our Collegiate Activities is retained by squeezing a clean and invigorating experience such as the Festival out of our calendar, one questions the values and goals of Hope.

of the Mormon prophets. . . . Salvation for the Mormon consists in keeping the laws and ordinances of the church. . . . The Old Testament priesthood (which came to an end at the cross) is said to be revived and divinely conferred on Joseph Smith and the Mormons of today. . . . While they use many of the sacred terms of Scriptures their meanings are as far from the truth as the poles."

"Romney, a Mormon, is a deeply dedicated Christian???"

Ken Simmelink

Today I heard a very disturbing rumor concerning a mass demonstration. It seems that Hope students want to move — what they want to move on they don't really know, but supposedly it has something to do with the Racial Problem.

Didn't these people listen to Mr.

Lomax. . . . I mean really listen? Didn't he say to go into your own little chamber and make your own personal commitment? Then when the time comes to move — act, but don't cause trouble just to ease your Christian conscience.

The reason you don't know what to do, as I don't know what to do in mass demonstration, is because there is nothing to do in mass demonstration right now. You can only make your own commitment to yourself and to your God.

We must remember that the Negro movement is one of the most carefully planned and organized movements that this country has ever seen, and it is not our position nor our duty to cause trouble through rioting or 'mass demonstration.'

We must wait until there is a reason; then we must act and follow up our own commitment.

Becky Allen

## Coming Events

MONDAY, NOV. 25

Composer Daniel Pinkham, Snow Auditorium, 4 p.m.

Ulysses Key Recital, Snow Auditorium, 8:15 p.m.

WEDNESDAY, NOV. 27

Thanksgiving Recess begins, 4 p.m.

SATURDAY, NOV. 30

Basketball: Hope at Lake Forest

## Chapel Roster

MONDAY, NOV. 25

Mr. Jaswant Krishnayya, India, Representing World University Service

Prelude: "Elevation"—Dubois

Postlude: "Allein zu dir Herr Jesu Christ"—Pachelbel

Mr. Roger Davis, organist

TUESDAY, NOV. 26, and WEDNESDAY, NOV. 27

Combined Chapel and Chancel Choirs, with trumpets, timpani and organ: "Now Thank We All Our God"—Bach

Prelude: "Prelude and Air"—Purcell

Postlude: "Psalm 14"—Marcello Mr. Roger Davis, organist



HOPE COLLEGE  
**anchor**  
OLLAND, MICHIGAN

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**CHAMPIONS**—First row: Charles Langeland, Tom DeKuiper, Ralph Jackson, Jon Norton, Bob Schantz, Charles Veurink, Fred Van Tatenhove, Roger Abel, Jim Bekkering, Bill Keur, Ken Postma, John Smith. Second row: Stuart Tevey, Harlan Hyink, Max Schipper, Bruce Menning, Bob White, Jim Van Dam, Ken Teusink, Jerry Gibbs, Paul Bast, Jeff Jorgensen, Dirk Van Proyen, Jim Kreunen, Dennis Oehm. Third row: Bill

Hultgren, Ron Millican, Roger Kroodsmas, Jerry Saggars, Joe Kusak, Tom Cook, Jim Ehrlich, Randy Meulman, Cal Poppink, Ade Slikkers, Dave Huesinkveld, Carl Dell. Fourth row: Ken Quakkelaar, Fred Smies, Ken Carpenter, Paul Johnson, Menno Sytsma, Mike Barendse, Lee De Witt, John Meengs, Carl Van Wyk, John Stam, Tom Cousineau.

## Flying Dutchmen MIAA Co-Champions

by Steve De Pree

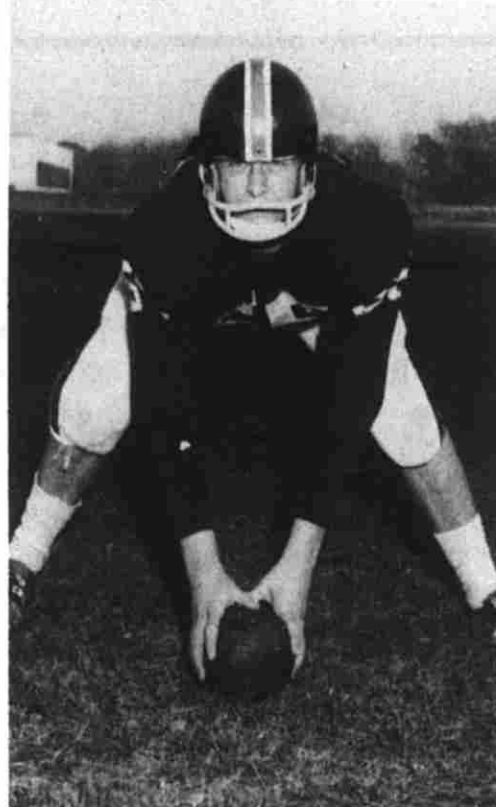
Honors were received by Hope's football and cross country teams and the cheerleaders at the Fall Sports Banquet last week as they celebrated their season's successes in the Terrace Room of Durfee Hall.

The big event of the banquet was the announcement of the most valuable football player. Senior center Fred Van Tatenhove was the recipient of this year's selection. In addition to his duties as offensive center, Fred also played a tough linebacker position on defense.

Hope College president, Dr. Calvin Vander Werf, was on hand to congratulate next year's football co-captains and the cross country captain. Rog Abel and Joe Kusak were named football co-captains for the 1964 squad while Dirck De-

Velder was elected to captain the cross country team.

Dave Mouw was the master of

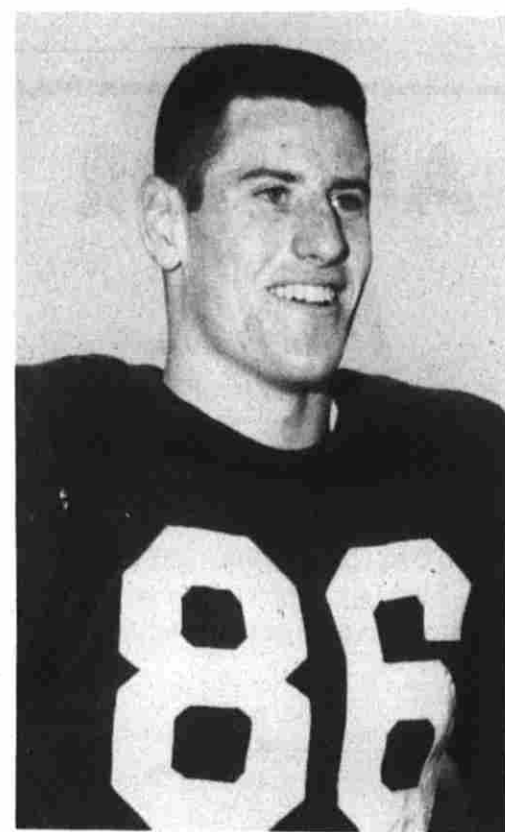


**FRED VAN TATENHOVE**  
All MIAA Center  
Most Valuable Player

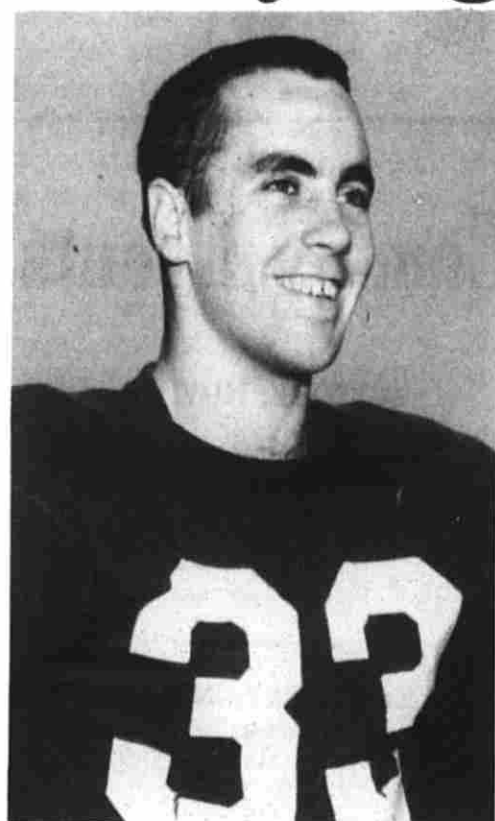
ceremonies, Coach Gordon Brower introduced guests and Dr. Calvin Vander Werf gave the main address. Vern Sterk, cross country captain, and Ken Quakkelaar, football captain, presented gifts to Dr. Lawrence Green. Harvey Koop, secretary of the Alumni, presented each football player with a trophy and Herman Laug gave each team member an engraved English shilling.

### LAST WEEK'S SCORES

MSU 12, Notre Dame 7  
Michigan 21, Iowa 21  
Albion 35, Horstra 12  
Ashland 21, Alma 0  
Northwestern 17, Ohio State 8  
Kalamazoo 71, Kenyon 20  
Chicago 26, Green Bay 7  
Los Angeles 28, Detroit 21



**JOE KUSAK**  
All MIAA End  
1964 Co-captain



**ROGER ABEL**  
1964 Co-captain

### Pick of the Week

Last week—1 right, 3 wrong, 1 tie.

Michigan State over Illinois:

It will be a close game, but the Spartans will not fail in this one.

Michigan over Ohio State:

Both the Wolverines and the Buckeyes have had their ups and downs this season. Michigan usually gets up for the big ones.

Texas over Texas A&M:

Texas is the number one team in the nation and will prove it again Saturday by crushing the Aggies.

Southern Cal. over UCLA:

The humble Trojans are not as bad as their record indicates.

Lions over Minnesota:

I must stick with the Lions. Don't ask me how, but they will beat the Vikings Sunday.



**BILL HULTGREN**  
All MIAA End

### All MIAA Team Includes 4 Dutch

by Ron Mulder

Michigan Intercollegiate Athletic Association coaches voted an 11-man offensive team and a 13-man defensive unit. Two Kalamazoo players, tackle Bob Phillips and back Eglis Lode, made both the offensive and defensive teams.

Offensive end John Persons of Kalamazoo and defensive back Bob Porritt of Albion were selected for the third year in a row (both are seniors). J.B. Elzy of Albion, offensive back and Van Mulligan of Alma, defensive back, made it in 1961 and 1962 but not 1962. Repeaters from 1962, other than Persons and Porritt, were Phillips, Dumont, Peters, Madill, Lauermann, Barrett, Pyne and Powell.

There were no unanimous choices in an exceptionally close series of ballots.

#### OFFENSIVE TEAM

##### ENDS:

Bill Hultgren—Hope  
John Persons—Kalamazoo

##### TACKLES:

Ken Neal—Albion  
Bob Phillips—Kalamazoo

##### CENTER:

John Madill—Albion

##### BACKS:

Harlan Hyink—Hope  
J.B. Elzy—Albion  
Ed Lauermann—Kalamazoo  
Eglis Lode—Kalamazoo

#### DEFENSIVE TEAM

##### ENDS:

Dave Barrett—Albion  
Joe Kusak—Hope  
Jim Wilkin—Adrian

##### TACKLES:

George Pyne—Olivet  
Bob Phillips—Kalamazoo

##### MIDDLE GUARD:

Fred VanTatenhoven—Hope

##### LINE BACKERS:

Bob Powell—Olivet  
Jim Gray—Alma  
Bob Gardner—Albion  
Eglis Lode—Kalamazoo

##### DEFENSIVE BACKS:

Bob Porritt—Albion  
Van Mulligan—Alma  
Jim Fundikian—Adrian

##### GUARDS:

Jim Dumont—Adrian  
Bob Peters—Kalamazoo



**HARLAN HYINK**  
All MIAA Back

## MINK STOLE FREE

A genuine \$700 mink stole will be presented to some lucky lady at the basketball game Saturday night at the Civic Center at 8:30. Every lady attending will have an equal chance to win this beautiful stole. Miss Linda Selander, Hope Homecoming Queen will model the stole and draw the winner's name. Girls, here's your chance of a lifetime! Use the discount coupon below and be prepared to wear the MINK home.



**HOLLAND OILERS**



vs.



**INDIANAPOLIS STARS**



Civic Center

8:30 p.m.

Saturday, Nov. 23

This Coupon Good For 25c Off On

Any HOPE Student Admission To The

**HOLLAND — INDIANAPOLIS Basketball Game**

Saturday, Nov. 23 Only. Cost With Coupon \$1.00

(Must be presented at ticket window with Hope I.D. Card)

**FREE!**

**MINK STOLE**

**FREE!**

## 1963 Football Statistics

#### INDIVIDUAL RUSHING LEADERS:

Chuck Veurink (HB) — 382 net yards gained  
Bill Keur (HB) — 356 net yards gained

#### INDIVIDUAL TOTAL OFFENSE LEADERS:

Harlan Hyink (QB) — 845 total net gain  
Chuck Veurink (HB) — 382 total net gain

#### INDIVIDUAL PUNTING LEADER:

Ron Millican (HB) — 34.4 average per punt

#### INDIVIDUAL FORWARD PASSING LEADERS:

Harlan Hyink (QB) — 138 attempts, 59 completions, 891 yards gained  
Cal Poppink (QB) — 3 attempts, 1 completion, 7 yards gained

#### INDIVIDUAL PASS-RECEIVING LEADERS:

Bill Hultgren (E) — 23 caught, 486 yards gained  
Joe Kusak (E) — 9 caught, 132 yards gained

#### INDIVIDUAL SCORING LEADERS:

Bill Hultgren (E) — 56 points  
Chuck Veurink (HB) — 42 points

### NEW ARRIVALS IN

#### PAPERBACKS

Last Plays of Henrik Ibsen

One Flew Over the

Cuckoo's Nest

The Common Sense of Singing

Travels With Charley

Black Like Me

The Lonely Crowd

Another Country

A Shade of Difference

The Blood of the Lamb

Brave New World Revisited

#### BLUE KEY

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